

# Beautiful Character of Sayyidunā رضي الله عنه **Uthmān b. Affān**

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(For Islamic Brothers)  
Thought-provoking speech of weekly  
sunnah-inspiring ijtima

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Beautiful Character of Sayyidunā ‘Uthmān b. ‘Affān

رَضِيَ اللهُ عَنْهُ

وَعَلَىٰ إِلِكِ وَأَصْحِكَ يَا حَبِيبَ اللَّهِ  
وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
وَعَلَىٰ إِلِكِ وَأَصْحِكَ يَا نُورَ اللَّهِ  
وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

### نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I have made intention for the Sunnah of I’tikāf.

Dear Islamic brothers! Whenever you enter a masjid, make the intention of *i’tikāf*, for you will then continuously gain the reward of *i’tikāf* as long as you stay inside. Remember, eating, drinking, sleeping, having *saḥūr* or iftar, or even drinking Zamzam water or the water upon which prayers have been recited is not permitted inside a masjid. If the intention of *i’tikāf* is made, all of these acts become permissible. One should not make this intention solely to eat, drink, or sleep; rather, it should be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

If somebody wishes to eat, drink, or sleep in a masjid, he should make an intention of *i’tikāf* and engage in the *dhikr* of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).

### Excellence of Sending Ṣalāt upon the Prophet

The mercy to the worlds, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ سَأَلَ أَنْ يَلْقَى اللَّهَ عَدَاً رَاضِياً، فَلْيُكْثِرِ الصَّلَاةَ عَلَيَّ

Whoever wishes that when he stands before Allah on the Day of Judgement, Allah is pleased with him, should send abundant *Ṣalāt* upon me.<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Speech Intentions

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَفْضَلُ الْعَمَلِ النِّيَّةُ الصَّادِقَةُ

The best of deeds is a sincere intention.<sup>2</sup>

Dear Islamic brothers! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

- I will listen to the entire speech to gain Islamic knowledge.
- I will sit in a respectful manner.
- I will not be lazy or inattentive during the speech.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## The Face of the Blasphemer Lost its Light

Sayyidunā Sa‘īd b. Musayyab رَضِيَ اللهُ عَنْهُ was a *tābi‘ī*, meaning he had the honour of

<sup>1</sup> Kunz al-Umal, vol. 1, p. 255, Hadith: 2226

<sup>2</sup> Jami' al-Sagheer, p. 81, Hadith: 1284

meeting and accompanying the noble Companions رَضِيَ اللهُ عَنْهُمْ. He was very pious, devoted to worship, and a friend of Allah (*Walī*). Sayyidunā ‘Alī b. Zayd رَحِمَهُ اللهُ عَلَيْهِ said:

(One day, I visited Sayyidunā Sa‘īd b. Musayyab رَحِمَهُ اللهُ عَلَيْهِ.) Pointing toward a man, he said, “O ‘Alī b. Zayd! Look at this man’s face!” I went closer and saw that his face had lost all its light. Then he رَحِمَهُ اللهُ عَلَيْهِ explained the reason, saying, “This man spoke disrespectfully about the third and fourth caliphs of Islam, Sayyidunā ‘Uthmān b. ‘Affān and Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُمَا. I forbade him from doing so, but he did not stop. Then I supplicated, ‘O Allah! If this wretched person’s disrespect displeases You, then show me a sign regarding him.’ Immediately, the light on his face was removed.”<sup>1</sup>

Dear Islamic brothers! Reflect upon this! How elevated is the rank of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ in the court of Allah. Disrespect toward him is absolutely displeasing to Allah. It is not necessary that the worldly punishment of one who disrespects Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ appears openly in every case. However, it is certain that whoever disrespects Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ or the noble Companions رَضِيَ اللهُ عَنْهُمْ and dies in that state without repenting is deserving of severe punishment in the Hereafter.

## The Consequence of Speaking Ill of the Companions

Sayyidunā Ḥasan رَحِمَهُ اللهُ عَلَيْهِ reports that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Whoever departs from this world in such a state that he speaks ill of the earlier people (e.g. the Companions رَضِيَ اللهُ عَنْهُمْ and Ṭābi‘īn رَحِمَهُ اللهُ عَلَيْهِم, Allah will appoint over him a creature that will tear at his flesh, and he will continue to feel its pain until the Day of Judgement.<sup>2</sup>

Dear Islamic brothers! معاذ الله! Speaking ill of the Companions رَضِيَ اللهُ عَنْهُمْ is a such a grave sin that the one who commits it will face a severe punishment until the

<sup>1</sup> Al-Isti‘ab, Raqam: 1797, Uthman bin Affan Al-Umawi, vol. 3, p. 164

<sup>2</sup> Mausū‘ah Ibn Abi Dunya, vol. 6, p. 84, Hadith: 130

Day of Judgement. This is a sin that can turn one’s grave into a pit of Hell and lead to Hell itself. These are the blessed personalities regarding whom our Beloved Prophet رَضِيَ اللهُ عَنْهُمْ said, “My Companions are like stars; whichever one of them you follow, you will be guided.”<sup>1</sup>

May Allah grant us the ability to honour the noble Companions رَضِيَ اللهُ عَنْهُمْ.

اٰوِيْنَ بِجَاوِزِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

## Brief Introduction of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ

Dear Islamic brothers! Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ is a Companion of the Prophet.

- He is the grandson of the Prophet’s paternal aunt, Sayyidah Umm Ḥakīm رَضِيَ اللهُ عَنْهَا. In this way, he is related, so to speak, as a nephew of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- He is among the earliest people to accept Islam. He was the fourth or fifth person to embrace Islam.
- He is also among the (the ten Companions رَضِيَ اللهُ عَنْهُمْ who were given glad tidings of Paradise by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).
- The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ loved Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهَا so much that he gave two of his daughters in marriage to him, one after the other.<sup>2</sup>
- After the second caliph of Islam, Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ was martyred, Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was appointed as the caliph by the consensus of the Muslims. He remained caliph for 12 years. After enduring a major siege for 40 days, he was martyred on 18 Dhū al-Hijjah 35 AH.<sup>3</sup>

<sup>1</sup> Kashf ul Khafa, vol. 1, p. 118, Hadith 381

<sup>2</sup> Nuzhat ul Qaari, vol. 1, p. 544 summarised

<sup>3</sup> Nuzhat ul Qaari, vol. 1, p. 544 wa 545 summarised

## Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ had Excellent Character

Dear Islamic brothers! Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ holds a lofty rank, and among his distinguished virtues is that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ described him as possessing character similar to his own. Sayyidunā Abū Hurairah رَضِيَ اللهُ عَنْهُ narrates:

One day, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ visited his daughter and wife of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked his daughter, “My daughter, how have you found Abū ‘Abdullāh (i.e. Sayyidunā ‘Uthmān)?” She replied, “He is the best of men.” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said,

أَكْرَمِيهِ فَإِنَّهُ مِنْ أَشْبِهِ أَصْحَابِي بِنِ حُلُقَا

Honour him, for indeed he is a Companion who most closely resembles me in character.”<sup>1</sup>

## Teach Daughters to Respect their Husbands

Dear Islamic brothers! From this blessed Hadith, we learn two important points:

1. First, notice how the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ taught his beloved daughter to respect her husband. He said, أَكْرَمِيهِ My daughter, respect your husband (i.e. Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ).”

From this, we learn that those who have daughters, especially those whose daughters are married, should teach them to respect their husbands. They should advise and explain to them the importance and virtue of a husband. In Islam, a husband has many rights. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

- “Among all people, the one who has the greatest right over a woman is her husband, and over a man is his mother.”<sup>2</sup>

<sup>1</sup> Mu’jam Kabeer, vol. 1, p. 42, Hadith 97

<sup>2</sup> Mustadrak, vol. 5, p. 244, Hadith 7418

- “If I were to command anyone to prostrate to another besides Allah, I would have commanded a woman to prostrate to her husband. By the One in whose Hand is the soul of Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! A woman cannot fulfil the rights of her Lord until she fulfils the rights of her husband.”<sup>1</sup>
- “A woman will not taste the sweetness of faith until she fulfils the rights of her husband.”<sup>2</sup>

Reflect on this! These are the rights of the husband explained by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. These teachings should be given to married daughters, as well as those who are soon to be married. Unfortunately, in today’s society, divorces are increasing, western culture is being adopted rapidly, and, in a planned way, women are turning against their husbands. As a result, the family unit is being destroyed. We must acknowledge this unfortunate reality.

When a daughter visits her parents and speaks ill of her in-laws or her husband, backbiting them, she is not stopped. In fact, sometimes she is encouraged to continue. This sinful behaviour often leads too entire families being destroyed, and the future of children being ruined. We must understand these blessed teachings of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, especially parents of daughters.<sup>3</sup>

## Amir Ahl al-Sunnah’s Advice to his daughter

اَلْحَمْدُ لِلّٰهِ! Amir Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمْ اَعَالِيَهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Here is some of the advice he gave to his daughter:

1. Every command given by the husband that does not oppose Shariah

<sup>1</sup> Ibn Majah, p. 297, Hadith 1853

<sup>2</sup> Mustadrak, vol. 5, p. 240, Hadith 7405

<sup>3</sup> Islam strictly prohibits abuse and oppression, and advocates for treating family members with mercy and kindness. Where we find rights of a wife upon her husband in Islam, the same is found vice-versa, where a husband is also bound by certain rights for his wife which he needs to fulfil. Mutual harmony and care are central to the core of Islamic values and principles, abiding to which is pivotal for all parties.

must be obeyed.

2. Welcome your husband and mother-in-law by standing up, and see them off while standing too.
3. Do not burden your husband by asking him for anything. However, if he does not fulfil your rights, then you may ask for them.<sup>1</sup>

There is a booklet published by Maktabat-ul-Madina titled *The Sunnah of Marriage*, which contains many more pieces of advice. It is recommended that you read this booklet and ensure your married children read it too. **إِنْ شَاءَ اللهُ**! Our homes will become a place of tranquillity. May Allah grant us the ability to act upon this.

## The Noble Character of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ

Dear Islamic brothers! We heard the Hadith in which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ described the excellence of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ

إِنَّهُ مِنْ أَشْبِهِ أَصْحَابِي فِي خُلُقًا

Indeed, ‘Uthmān is a Companion who most closely resembles me in character.<sup>2</sup>

شَيْخِي اللهُ! What a beautiful virtue! How exalted is the character of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Allah states:

وَإِنَّكَ لَعَلَى خُلُقِي عَظِيمٍ ۝

and you possess an impeccable character.<sup>3</sup>

شَيْخِي اللهُ! Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ is a Companion who received a great share of the noble character and qualities that Allah Almighty granted to His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Dear Islamic brothers! What were the traits

<sup>1</sup> Sahabiyaat aur Naseehaton ke Madani Phool, p. 116 aur 117 summarised

<sup>2</sup> Mu’jam Kabeer, vol. 1, p. 42, Hadith: 97

<sup>3</sup> Al-Quran, Al-Qalam, verse 04; translation from Kanz al-‘Irfān

of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ? Let us listen to a few of them.

## Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was Firm in Faith

Sayyidunā Thābit b. ‘Abdullāh رَضِيَ اللهُ عَنْهُ narrates:

A person visited the fourth caliph of Islam, Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ, and said, “O leader of the believers! I am returning to Madina. The people there are asking me about Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ; what should I say to them?” He answered, “Tell them that this verse applies to Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ perfectly.”

أَمِنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقُوا وَأَمِنُوا ثُمَّ اتَّقُوا وَأَحْسِنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٠٦﴾

have faith, do righteous deeds, then fear Allah and have faith, then fear and do good deeds. And Allah loves the virtuous<sup>1</sup>

Meaning: O questioner! When you reach Madina, tell the people that ‘Uthmān is that great personality who accepted faith, performed righteous deeds, remained steadfast upon faith his entire life, lived with piety his entire life, feared Allah, and is among the righteous whom Allah loves.

سُبْحَانَ اللَّهِ! We learn that Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ remained firm upon faith and piety throughout his life.

## I will never abandon Islam

It is written in books that when Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ accepted faith, his uncle Ḥakam b. Abī ‘Āṣ tied him with ropes and said, “I will never release you until you turn away from Islam.” أَشْتَقِرُّكَ اللَّهُ! He subjected him to hardship for several days, but Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ only said these words, “By Allah! I will never abandon this pure religion.” In the end, the truth prevailed and falsehood was defeated. When Ḥakam b. Abī ‘Āṣ saw Sayyidunā ‘Uthmān’s

<sup>1</sup> Al-Quran, Al-Ma`idah, verse 93; translation from Kanz al-‘Irfān

steadfastness, he released him from captivity.<sup>1</sup>

سُبْحَانَ اللَّهِ! Dear Islamic brothers! Reflect upon his unwavering faith. Possessing the strongest faith is a unique quality of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. There is no one in the world, nor has there ever been, nor will there ever be, whose faith matches that of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ received the blessings of this Prophetic attribute.

If only we too are granted steadfastness upon Islam, and true concern for protecting our faith.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## 2. A Man of Modesty

Dear Islamic brothers! Among the beautiful qualities of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ is the noble trait of modesty. He is the most modest person in the Ummah. It is stated in a Hadith, “Modesty is part of faith, and ‘Uthmān رَضِيَ اللهُ عَنْهُ is the most modest of my Ummah.”<sup>2</sup>

### The Angels felt Modesty before him

The mother of the believers, Sayyidah ‘Ā’ishah al-Şiddīqah رَضِيَ اللهُ عَنْهَا narrates:

Once, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting and his shin was uncovered. During this time, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ came, and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained in the same state. Then Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ came, and he remained as he was. Then Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ arrived, and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ covered his blessed shin.

<sup>1</sup> Tabaqat Ibn Sa’d, Raqam: 14, vol. 3, p. 40

<sup>2</sup> Jami’ Saghir, p. 235, Hadith: 3869

Sayyidah ‘Ā’ishah al-Şiddīqah رَضِيَ اللهُ عَنْهَا says:

After they left, I asked, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! My father came and you remained as you were; ‘Umar came and you remained as you were; but when ‘Uthmān came, you covered your shin. What is the wisdom behind this?” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Should I not feel modest before a man before whom even the angels feel modest?”<sup>1</sup>

سُبْحَانَ اللهِ Dear Islamic brothers! This is Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ; so full of modesty that even the angels felt shy before him.

## Modesty is a Defining Trait of Islam

It is narrated in a Hadith of Ibn Mājah, “Indeed, every religion has its distinct characteristic, and the distinct characteristic of Islam is modesty.”<sup>2</sup>

O lovers of the Prophet! To develop the mindset of modesty, obtain and read the booklet *Ba haya Naujawan* written by Mawlana Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ from Maktabat-ul-Madina. Encourage others to read it too and, (إِنْ شَاءَ اللهُ), modesty will become widespread. May Allah grant us the treasure of modesty for the sake of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Restlessness for the Sake of Allah

Sayyidunā Abū Hurairah رَضِيَ اللهُ عَنْهُ narrates:

Once, Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ fell ill and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ visited him along with the Companions رَضِيَ اللهُ عَنْهُمْ. He saw that Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was lying with his face toward the ground. The Prophet

<sup>1</sup> Muslim, p. 937, Hadith: 2401

<sup>2</sup> Ibn Majah, p. 679, Hadith: 4181

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “‘Uthmān, what is the matter? Why do you not raise your head?” He replied, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ! I feel shy before Allah.” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, “Why do you feel shy?” He answered, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ! I fear that perhaps my Lord has become displeased with me.”<sup>1</sup>

اللَّهُ أَكْبَرُ! O lovers of the Prophet! Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ did not commit any sins, nor did he do anything that would cause the displeasure of Allah. However, a true lover is always worried that his beloved might become displeased with him. This was the state of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. He lay facing on the ground, not raising his head, as if expressing remorse in his own way, fearing that maybe Allah is displeased with him.

When the Beloved of Allah رَضِيَ اللهُ عَنْهُ heard this from his dear companion, he said, “‘Uthmān, this is Jibrīl عَلَيْهِ السَّلَام. He informs me that you are the light of the people of the heavens, and a lamp for the people of the heavens and the earth.”<sup>2</sup>

Unfortunately, we only focus on worldly concerns, like our business, job, food and drink, clothing, and so on. We remain entangled in these all the time, but we do not worry about entering Paradise, saving ourselves from Hell, protecting our faith, or pleasing Allah. May we be granted the love of Allah for the sake of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, and may we become people who remain concerned about pleasing Him and avoiding His displeasure.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### 3. Detachment from the World

Dear Islamic brothers! Among the noble qualities of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is that although he is the master of both worlds and Allah has granted him authority over all, he still remained detached from worldly things. This beautiful trait is seen in the life of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ too. He

<sup>1</sup> Riyaz-al-Nadrah, Juz 3, p. 20

<sup>2</sup> Riyaz-un-Nadrah, Juz 3, p. 20.

was wealthy and possessed great riches granted by Allah, but he remained detached from the world. He did not allow the love of the world to enter his heart.

Despite his wealth, he did not live a life of luxury. He wore simple clothes and rarely used expensive items for himself. It is written in books that when he was caliph, he served people the finest foods, but when he returned home, he ate simple bread with vinegar and olive oil.<sup>1</sup>

سُبْحَانَ اللَّهِ! What a remarkable example! A person who is wealthy, has a successful business, and earns thousands lives a simple life and does not allow the love of the world to enter his heart. This is truly extraordinary. In our society, the situation is the opposite. People buy the best things for themselves and eat the finest foods, but when it comes to giving to the poor, they give cheap, low-quality, or even used items.

May Allah grant us such ability. We ask Allah to remove the love of the world from our hearts, and grant us the desire to please Him and His Messenger, attain Paradise, and illuminate our graves.

اٰمِيْنَ بِجَاہِ خَاتَمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was Forgiving

Dear Islamic brothers! Another beautiful trait of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is that he was very forgiving and would even pray for his enemies. Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was also blessed with a share of this quality.

‘Imrān b. ‘Abdullāh رَضِيَ اللهُ عَنْهُ narrates:

Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ entered the masjid early in the morning through the same door he used daily. While opening the door, he sensed

<sup>1</sup> Al-Zuhd li Imam Ahmad, Zuhd Uthman bin Affan R.A, p. 168, Hadith: 684

that someone was behind it. He said to someone, “See what is there.” A few people looked and found a man hiding there with an unsheathed sword in his hand. Then he was brought to Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. He asked him, “What do you want?” The man replied, “I want to kill you.” He asked, “Why?” The man said, “The governor you appointed in Yemen oppressed me, so I became angry with you.”

Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ gently said, “You should have complained to me about the governor. If I had not done justice, then you could be angry with me. But you made the intention to kill me?” Then he asked those around him, “What do you say? What should be done with him?” They replied, “O leader of the believers! He is your enemy. Allah has given you power over him (i.e. give him a severe punishment).” However, Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was someone who forgave his enemies. He said, “He intended to sin, but Allah protected me from it.” After saying this, he forgave the man.<sup>1</sup>

سَيِّطَنَ اللهُ! Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ forgave someone who intended to take his life. Unfortunately, in our society, people do not forgive each other even over small mistakes. They become arrogant, angry, and hold grudges in their hearts. In fact, it has become common to respond to harm with even greater harm.

If only we understood that forgiving is the way of Allah, the Sunnah of the Prophets, the Sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the practice of the righteous. The one who forgives is granted forgiveness.

## An Excellent Businessman

Dear Islamic brothers! Another noble trait from the character of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ is that he was lenient and easy-going. It is narrated in *Musnad Imām Aḥmad*:

Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ purchased land from a man. The deal was completed, but the payment had not been collected. Several

<sup>1</sup> Tarikh Madinah Munawwarah li Ibn Shabbah, Juz 3

days passed, so Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ went to him and said, “Why are you not taking payment for the land?” The man replied, “I feel I made a mistake. People are blaming me (e.g. saying I sold the land for too little).” Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ said, “So, is this why you are not completing the transaction?” He said, “Yes.”

He responded, “You have a choice regarding the land and the money. If you wish, you may cancel the deal, or you can take the money. I heard the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say,

أَدْخَلَ اللهُ رَجُلًا كَانَ سَهْلًا مُشْتَرِيًا وَبَائِعًا

Allah admits into Paradise a person who is easy-going in buying and selling.”<sup>1</sup>

## How to attain Forgiveness on the Day of Judgement

سُجِّلَ اللهُ! From this, we learn that a person who is not stubborn in buying and selling, but is lenient in dealings, is deserving of Paradise. أَخْبَدَ لَيْلَهُ Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was also easy-going in trade.

We should adopt this quality too, as almost everyone buys or sells something. We should conduct deals in a simple and fair manner. Some people are stubborn in nature; when buying, they are overly insistent and argue excessively to reduce the price. To a certain extent, negotiating is fine; in fact, asking for a discount is a Sunnah. However, being stubborn and argumentative is against good manners.

Similarly, some shopkeepers are strict and display signs such as “Sold goods cannot be returned”. There should be some flexibility in such matters. It is narrated from Sayyidunā Abū Hurairah رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever agrees with a Muslim to cancel a transaction (*Iqālah*), Allah will forgive his mistakes on the Day of Judgement.”<sup>2</sup>

<sup>1</sup> Nasa’i, p. 754, Hadith: 4705

<sup>2</sup> Ibn Majah, Hadith: 2199

When two people agree on a deal in buying and selling, cancelling it is called *lqālah*. Shariah has provided its principles and rulings, and anyone who buys or sells should learn its rulings. By reading the 11<sup>th</sup> volume of *Bahar-e-Shariat* and watching Ahkam-e-Tijarat on Madani Channel, رَضِيَ اللهُ عَنْهُ, you will learn a lot of sacred knowledge. May Allah grant us the ability to act upon this.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Love for the Quran

Dear Islamic brothers! In part 23, Surah al-Zumar, verse 9, Allah states:

اَمَّنْ هُوَ قَانِتٌ اَنْتَاَ الْبَيْلِ سَاجِدًا وَّ قَائِمًا يَّحْذَرُ الْاٰخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ط

Is he who spends the hours of the night in obedience, prostrating and standing 'in prayer', fears the Hereafter and has hope in the mercy of his Lord.<sup>1</sup>

According to one opinion, this verse was revealed in praise of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ.<sup>2</sup> Three of his qualities are mentioned in this verse:

1. He would spend the night in worship, performing many prayers and prostrations.
2. He feared the Hereafter.
3. He had strong hope in the mercy of Allah.

Sayyidunā ‘Uthmān’s wife said that he would spend the entire night in worship and recite the entire Quran in a single rak‘at.<sup>3</sup>

<sup>1</sup> Ayat 9. Al-Quran, Az-Zumar, verse 23; translation from Kanz al-‘Irfān

<sup>2</sup> Tafseer Durre Manthur, Para 23, Surah Az-Zumar, zail al-ayah: 9, vol. 7, p. 214.

<sup>3</sup> Al-Zuhd Imam Ahmad, p. 167, Hadith: 673

We ask Allah to grant us love for the Quran for the sake of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, and the ability to recite it regularly.

اٰمِيْنَ بِجَايْ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Encouragement for Pious Deed No. 58

Dear Islamic brothers! In order to perform Salah regularly, become pious, develop love for the Sunnah, and follow the example of the Prophet, attach yourselves to the religious environment of Dawat-e-Islami. Participate in the 12 religious activities of the zehli halqa and you will attain many worldly and religious blessings رَضِيَ اللهُ عَنْهُ. One of the 12 religious activities is filling in the *Pious Deeds* booklet. This booklet, given to us by Mawlana Ilyas Attar Qadiri رَضِيَ اللهُ عَنْهُ, is a brilliant means of becoming pious; whoever acts upon it consistently performs good deeds regularly.

Pious deed 58 is:

Have you watched or listened to the weekly Madani Muzakarah?

Amir Ahl al-Sunnah رَضِيَ اللهُ عَنْهُ conducts a live weekly Madani Muzakarah every Saturday after ‘Ishā’ on Madani Channel. During this program, lovers of the Prophet from around the world ask questions regarding religious and worldly issues, and he answers them with wisdom and knowledge. Make a habit of watching the Madani Muzakarah every week. رَضِيَ اللهُ عَنْهُ You will witness the blessings of it yourself.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Sunnahs and Etiquettes of Miswak

Dear Islamic brothers! Let us learn the Sunnahs and etiquettes of using miswak taken from the booklet *163 Madani Pearls*, written by Amir Ahl al-Sunnah رَضِيَ اللهُ عَنْهُ. First, here are two sayings of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. “Offering two rak‘at of prayer after using miswak is better than performing

70 rak‘at without using it.”<sup>1</sup>

2. “Make the use of miswak compulsory upon yourselves, for it cleans the mouth and is a means of attaining the pleasure of Allah.”<sup>2</sup>
  - It is narrated from Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا that there are ten benefits of using miswak (some of which are): it cleans the mouth, strengthens the gums, improves eyesight, removes phlegm, eliminates bad breath, is a Sunnah, pleases the angels, and earns the pleasure of Allah.

## Announcement

The remaining Sunan and etiquettes of using Miswak will be discussed in our training sessions; so, be sure to participate in these sessions.

## The six ṣalawāt and two du‘ās recited in the Sunna-inspired weekly gatherings of Dawat-e-Islami



### 1. The ṣalāt for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي  
الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted, that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands.<sup>3</sup>

<sup>1</sup> At-Tarhib wat-Tarhib, vol. 1, p. 102, Hadith: 18

<sup>2</sup> Musnad Imam Ahmad bin Hanbal, vol. 2, p. 438, Hadith: 5869

<sup>3</sup> Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

## 2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ

It is narrated from Sayyidunā Anas رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”<sup>1</sup>

## 3. Seventy portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.<sup>2</sup>

## 4. The reward of 600,000 ṣalāt

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ  
مَا فِي عِلْمِ اللهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللهِ

Shaykh Aḥmad Ṣawī رَحِمَهُ اللهُ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.<sup>3</sup>

## 5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

<sup>1</sup> Ibid, p. 65

<sup>2</sup> Al-Qawl al-Badī, p. 277

<sup>3</sup> Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

Once, a person came to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ. The noble Companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”<sup>1</sup>

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

## 6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزلهُ الْمُفْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”<sup>2</sup>

### 1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whoever recites this, 70 angels write good deeds for him for 1000 days.”<sup>3</sup>

### 2. An easy way to spend every night in worship

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites this du‘ā’ three times, it is as if he found Laylat al-Qadr.”<sup>4</sup>

<sup>1</sup> Al-Qawl al-Badī’, p. 125

<sup>2</sup> Al-Targhīb wa al-Tarhīb: Hadīth 31

<sup>3</sup> Majma‘ al-Zawā‘id: Hadīth 17305

<sup>4</sup> Tārīkh Ibn ‘Asākir: Hadīth 4415

## لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

There is none worthy of worship except Allāh Who is Ḥalīm and Karīm. Allāh is pure, Lord of the seven skies and the magnificent ‘Arsh.

### Schedule for the Circles of the Weekly Sunnah-inspired Congregation (Overseas), 4 June 2026

3. Sunnas and manners: **5 minutes**
4. Dua memorisation: **5 minutes**
5. Summary: **5 minutes**
6. Total duration: **15 minutes**

### Remaining Sunnahs and Etiquettes of Miswak

- Imam al-Shāfi‘ī رَضِيَ اللهُ عَنْهُ said: Four things increase intelligence: avoiding useless speech, using the miswak, keeping the company of righteous people, and acting upon one’s knowledge.<sup>1</sup>
- The miswak should be made from peelu, olive, neem, or other bitter woods. Its thickness should be equal to the little finger.
- When the miswak becomes unusable, do not throw it away, because it is a tool for performing the Sunnah. Instead, store it in a safe place, bury it, or attach a weight to it and sink it in a river.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Dua for Martyrdom in Madina

According to the schedule of Dawat-e-Islami’s weekly Sunnah-inspired

<sup>1</sup> Ihya-ul-Uloom, vol. 3, p. 27

gathering, the dua to attain martyrdom in Madina will be taught. The dua is:

اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ وَاجْعَلْ مَوْتِي فِي بَلَدِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ<sup>1</sup>

O Allah, grant me martyrdom in Your path and grant me death in the city of Your Beloved صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Pondering ‘over the Hereafter’ for a moment is better than 60 years of worship.”<sup>3</sup>

Let’s make good intentions before filling in the *Pious Deeds* booklet:

1. To please Allāh, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e. thank) Allāh Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allāh Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allāh and make a firm intention to not sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).

<sup>1</sup> Bukhari, vol. 1, p. 622, Hadith: 1890

<sup>2</sup> Faizan-e-Farooq-e-Azam, P. 282

<sup>3</sup> Al-Jāmi‘ al-Ṣaghīr: Hadīth 5897

7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allāh, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark ‘O’ in the box next to them.

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Method of collective accountability (72 pious deeds) daily 56 pious deeds

1. Have you made good intentions?
2. Did you offer the five daily salah in congregation?
3. Wherever you were in the day, did you invite others to offer salah?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five salah, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajarah?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on

your mobile or elsewhere, movies and dramas, non-mahram women, etc.)

10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of Maktabat al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something happened that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the ‘Ishā’ salah congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your *nigrān*?
21. Did you wake up others for Fajr salah?
22. Did you refrain from unnecessarily peeping into other people’s homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid,

workplace, or wherever else possible?

25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du‘ā's?
30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak‘āt*) of sunnah for Ṣuḥr prior to the farḍ?
33. Did you offer tahajjud salah at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of ‘Aṣr or ‘Ishā’?
36. Did you encourage someone else to take part in at least one of Dawat-e-Islami’s 12 religious activities?
37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from lying and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?

41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, “I am a nobody” to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.
43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim’s flaw, did you conceal it from others (unless there was a religious reason not to)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite ‘بِسْمِ اللَّهِ’ before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?
51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)
52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?

54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?
55. Did you wear an ‘*imāmah*’?
56. Did you respect your parents?

## Record of qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

## Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters’ gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i’tikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the sunnah and console them? Or, did you offer condolences upon someone passing away?
62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?

66. Did you participate in the weekly study circle?

### Three monthly pious deeds

67. Did you fill in last month’s *Pious Deeds* booklet and submit it to your nigrān?
68. This month, did you travel in at least a 3-day Madani qāfilah?
69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin or worker of a masjid)?

### One yearly pious deed

70. This year, did you travel in a one-month qāfilah according to the schedule?

### Two lifetime pious deeds

71. Have you read the lifetime syllabus?
72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

### The Amir of Ahl al-Sunna’s dua

O Allāh! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in everyday whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ